



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

loss of the "Colima" is not the only instance of such sad disasters. Two iron steamers, the "Keneewaw" and "Montserrat" left Nanaimo and Comax, Puget Sound, in December last, same day, coal laden, bound for San Francisco; neither has ever been heard from. They encountered heavy gales, and being heavily loaded (no doubt beyond their capacity), it is supposed were unable to withstand the force of the tempest and went down with all on board. There is little doubt but that both these steamers were overloaded, as no restriction was placed upon them, although one sailed from a Canadian port, but being under a foreign flag the authorities had no right to interfere. Some seventy souls were hurried into eternity by those two disasters, which were the evident result of *greed* on the part of their managers or owners, yet not a voice has been heard in condemnation of such flagrant outrages, beyond the stifled moans of wail and despair of the widows and orphans of the *unprotected* seamen. They should appeal to the sympathies of the public and hasten the much needed remedies. No official enquiry investigating the causes of these disasters has been made. Surely it is full time that steps be taken by our government to inaugurate some system of inspection and adopt stringent measures for the better protection of our Mercantile Marine, and the hardy seamen who risk their lives to navigate our ships and develop the commerce of the Republic.

FRANK ROTHERHAM.

THE AMERICAN NOTE.

IN a community where no religious organization can ever take the lead except by the consent of the people, it is important for each one to keep as near to the characteristic note of the nation as it can, while adhering to a course which is already marked out by tradition. When the American colonies became the United States, they had a considerable variety of religious systems, which had already struck their roots into the soil and which have been handed down to our own time. These were mostly the fruits of the Protestant Reformation in Europe, and derived their strength from the fact that they held to freedom of thought as a vital principle. Neither the Episcopal nor the Roman Catholic organizations had any considerable foothold, but there was a very general aversion to both of these systems as opposed to that simplicity of worship and that centering of ecclesiastical power in the hands of the people which had been the main idea of the Protestant bodies. It was affirmed that the people should rule in Church as well as in State, and now, while both of these bodies are immensely better understood than they were a century ago, there still prevails in the nation at large the conviction that the people are the masters of the situation.

Hence the effort in both of these communions, notwithstanding their relation to the past, to take positions which identify them with the dominant American ideas. The one is Latin in its spirit, and is seeking to be so thoroughly American in its attitude toward the nation that its mediæval character shall not be considered. The other is Anglo-Saxon and is identified with the ideas of freedom and fair dealing which belong to the English race. It has its outreach into the past and feels obliged to keep itself historically true to the traditions it has received, but it has always allowed to the people a certain amount of power in things ecclesiastical, and to-day, while it has kept the spiritual prerogative in the hands of the bishops and clergy, it has given to the laity the temporal control of the churches. Both

these communions are closely watching their opportunities and throwing overboard many of their mediæval ideas in order to increase their favor with the people, and both are beginning to share in the confidence of Americans that they are not a menace to our institutions, but an essential factor in their maintenance. Each has a work to do, and each is eager to secure a claim to popular favor. The Episcopal Church has greatly modified its ritual in order to meet the people, and the Roman Communion has gone from one step to another in falling in with our national ideas, in taking up popular education, and in showing that it can adapt itself to the situation.

This is a right thing to do if it does not involve the sacrifice of essential principles, and it is here that the Episcopal Church is possibly at a critical point to-day. It is controlled by two schools of religious thought. One prides itself in the name Catholic, and believes that the Church has only to proclaim itself in strong terms in order to go in and possess the land. It is ready to read the future in the light of its hopes and convictions, but it is slow to remember that it has just emerged in the popular estimation to a position where the community at large begins to appreciate it on its merits. Phillips Brooks did a great deal toward this appreciation in New England, and Bishop Potter has accomplished much in making its purpose better understood elsewhere. They have done this not by emphasizing this or that feature of its polity or ritual, but by showing that it is in sympathy with the object that people are living for in the widest sense, and that the issues with which it has been bound up in popular opinion are obsolete. In short, they have struck the American note, and have led the way, perhaps unconsciously, to a truer understanding of what it represents than has been expressed before. If this broader spirit prevails in the coming convention at Minneapolis, the Episcopal Church will place no obstacles in the way of its progress. Whatever important changes may be made, they will do no harm if they are not out of harmony with the dominant note.

Of all the prelates in the Roman Catholic Church there are three men who seem to understand instinctively how to strike this note. They are Cardinal Gibbons, Archbishop Ireland and Bishop Keane. The Cardinal is strong for an American spirit. Archbishop Ireland has endeared himself to his own people and to all Americans for his stand for education and for his attitude toward intemperance. Bishop Keane has shown as the rector of the Catholic University at Washington that he is as ready as the head of any Protestant university to take the lead in the higher education and to extend it to women as well as to men. With the details of the religious life in either communion the public has no quarrel, but in striking the American note these men have shown a masterly appreciation of their position and have done more to disarm prejudice and secure goodwill than any others of their generation. This is genuine work of a quality that will not be forgotten. It takes a man who can interpret the signs of the times to be a leader in Church or State, and there is much speculation in religious circles as to who will insist that this American note shall be adhered to in the convention at Minneapolis. If three men can induce the whole body of the Roman hierarchy to do the sensible thing in the Roman Catholic Communion, it ought to be within the power of three men of born leadership and insight to hold the Episcopal Church to the position which it has attained and keep its enthusiastic clergy and laity from mistaking their own convictions for the American note.

JULIUS H. WARD.